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*Aerztliche Philosophie.* Dr. G. E. RINDFLEISCH. Festrede zur Feier des dreihundert und sechsten Stiftungstages der Königl. Julius-Maximilians-Universität, gehalten am 2ten Januar, 1888. Würzburg: Commissions-Verlag von Georg Hertz. 1888. 20 pp. 4to.

This address by the Ordinary Professor of Pathological Anatomy, Pathology and History of Medicine at Würzburg is intended to express to young physicians opinions concerning the medico-philosophical questions of the present. The author declares his pity for those "who, with the necessary recognition of mechanism in all natural processes, have lost the spirit of a non-materialistic view of nature," and excludes himself from their number. Though we may measure the phenomena presented in time and space, still "on all that is there is the mark of infinity." And this "infinity" is not compassed by the circle of our measurements and determinations. Yet all straining after the unknowable on the part of the medical investigator is to be lamented. "Earnest, upright and conscious reserve toward the eternally undiscoverable, and indefatigable labor in the investigation and use of what is accessible to our understanding," according to the author, expresses the true scientific spirit. It is disregard of this spirit, he thinks, which has brought discredit on the history of medicine. A crass materialism and a superstitious spiritualism are both one-sided products of human weakness. "Neo-Vitalism" is selected as the theme for the positivistic text given above. The history of the Cell-Doctrine is briefly sketched and its present condition outlined. The conclusion is that no decisive philosophical datum has resulted from this line of investigation. Aside from its word of caution to students of biology, and its emphasis of reserve toward ultimate questions, and of loyalty to exact methods, the address has no special significance.

D. J. HILL.

*Einleitung in die Psychologie nach kritischer Methode.* PAUL NATORP. pp. 129. Freiburg, 1888, J. C. B. Mohr.

The professed object of this brochure is to state, not to solve, the problem of psychology. It is written from the purely introspective and speculative standpoint, with an entire unconsciousness of what has been done by Wundt and his school to bring the subject within the reach of experiment. There is a brief section discussing the question whether psychology can be made a natural science or not, but even in this there is no approach to a recognition of experiment. The work has no interest outside the technical investigation of transcendentalism.